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A SERMON,

PREACHED AUG. 13, 1798,

BEFORE

The READING and HENLEY ASSOCIATIONS,

The WOODLEY CAVALRY,

And the READING VOLUNTEERS,

AT THE

CONSECRATION OF THE COLORS

OF THE

Reading Association.

By **RICHARD VALPY, D. D. F. A. S.** *k*

CHAPLAIN TO THE ASSOCIATION.

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} of the
 Reading
 Association;

And to all the Members of those respective Corps,
 Who have united for the patriotic purpose
 Of National Defence,

THE FOLLOWING DISCOURSE

IS RESPECTFULLY DEDICATED.

ADVERTISEMENT.

THE following Sermon is printed at the request of the Associations, in whose presence it was preached. The splendor of the scene, the solemnity of the occasion, the generous effusions of loyalty and patriotism, which animated every heart, induced the auditors to commend the zeal of the Preacher in the common cause, and to overlook his defects. But the Critic, who reads the discourse, will only participate in some of these affections; his attention will not be diverted from the exercise of his calm judgment by the waving standards, by the cheering looks of the associated ranks, and by the universal satisfaction of the spectators. Whatever reception it may experience, the author may perhaps be supposed to have received a sufficient gratification in the approbation of the gallant defenders of their country.

While the sheets were printing, he has added some notes, which he commits to the public eye, with the hope that he shall at least be found intitled to the praise of a good intention. For those, which relate to himself, he claims an indulgence, convinced that they may be applied to the individuals of his profession, and even of his Country.

CONSECRATION PRAYER

BEFORE THE SERMON.

O LORD, God of our Fathers! whose mercy has often saved this country from the fury of its enemies; —incline thy ears to us, now assembled before thee! Our Fathers *trusted in thee, and thou didst deliver them.* We wish to walk in their steps. Our trust is in the living GOD. Our faith and our hope are fixed in thy Son JESUS CHRIST. We implore the assistance of thy HOLY SPIRIT. *In thy name we wish to set up the banners,* which we now solemnly dedicate to thy service and to thy glory.

O Lord, God of Hosts! Should dangers threaten, and calamities press upon us, give force to our weakness, courage to our fears, balm to our wounds, and comfort to our sorrows. Should the enemy assail our country, O strengthen

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us

us with thy divine influence. Go before our hosts *in a pillar of a cloud by day, and by night in a pillar of fire.* Animated by thy protection, and supported by thy mercy, we will boldly meet every danger. *Though we walk through the valley of the shadow of death, we will fear no evil, if thy rod and thy staff shall comfort us.*

If in the course of our endeavours to defend our wives, our children, our country and our religion, we should bear these standards against the enemy,—O be thou our sword and our shield!—Should any of us fall in the day of battle, soothe with thy grace the moments of our death! Let thy Blessed Spirit descend to us, like *the dove to Noah*, with the *olive leaf* of consolation, and whisper peace and salvation to our souls! Be then the father and the guardian of our widows and orphans!—Should we be crowned with victory, *not unto us, O Lord, but unto Thy Name let us ascribe the praise* of our deliverance: make us sensible that thy arm was stretched forth for our preservation; that thou art *glorious in holiness, fearful in praises, doing wonders;*

ders;—that thou in thy mercy hast led forth the people, whom thou hast redeemed; that thou hast guided us in thy strength:—let our hearts be warmed with gratitude to thee, O God, who givest us the victory through our Lord Jesus Christ.

O Lord, God of all Goodness! Shower thy choicest blessings on our gracious KING, and all his family. May he *rejoice in thy strength, O Lord: exceeding glad may he be of thy salvation!* Endue his counsellors with wisdom in their plans, with vigour and success in their operations! Give grace and understanding to our Legislators;—bravery and union to our fleets and armies! Bind the hearts of all our fellow-subjects in the bonds of loyalty and brotherly love!

We pray also for our enemies! O bring them from the error of their ways, and *turn the heart of the disobedient to the wisdom of the just.* Give us grace *not to be overcome of evil, but to overcome evil with good!*

Bless thou, O Lord, the patriotic design, for

which we are associated : and let these Standards, which we now consecrate to thy honor, be to us a memorial of the sign of the Cross, through which alone we hope to CONQUER ! May we always consider them as the sacred pledge of our duty to protect our country and our Religion from the violence of our foes ;——until it shall please thee, in mercy to a suffering world, to *make the wars to cease in all the earth,* to bid contending nations *be still, and know that THOU art God.*

These prayers we humbly offer up to the throne of thy Sovereign Majesty, in the name, and through the merits, of JESUS CHRIST our Lord, by whose instruction we are enabled thus to complete our petitions :

Our Father, &c.

S E R M O N.

MATTH. xxiv.—Part of Verse 44.

THEREFORE BE YOU ALSO READY..

IN the revolutions of human opinions, it is the duty of the Philosopher to expose the dangers of novelty, and to point out that system, which he thinks most conducive to the general welfare. In the revolutions of States, it is the care of a wise Politician to trace the causes and the progress of those changes; and guided by the light of experience, to conduct his fellow-citizens into the path, that leads to security and happiness. In all great events, which attract the examination, or excite the alarm, of mankind, it is the duty of a Preacher of the Gospel
to

to make his hearers sensible of the Great cause, which produces those important effects, of the Almighty Power, who directs them to the most gracious purposes ;—to teach them to admire the wisdom, and adore the goodness, of their Creator ;—to call their attention to that tremendous voice, which calls them to repentance ; and to *be therefore ready*, by the sincerity of their faith, and the fervor of their piety, to prove their sense of his universal agency, and vindicate the ways of his Providence.

God *has never left himself without witness* : the page of history is stamped with the clearest characters of his terror and of his mercy. *Clouds and darkness are round about him ; but righteousness and judgment are the habitation of his seat. His way is in the sea, and his path in the great waters ;—yet though his footsteps are not known*, from the Prophets, whom he inspired, we may always hear a voice, *that testifies of him*. Look at the examples of Nineveh and of Babylon, of Africa and of Judea : consider the dissolution of the powerful nations, recorded in the sacred writings, and

and acknowledge the anticipation of the most striking events *by the mouth of his holy Prophets*. Miracles may be represented as losing some of their weight, and be opposed with more plausibility, by infidels, as they recede from the period, which gave them birth; but prophecies, in their accomplishment, derive greater authority from time. What weakens other testimonies, adds strength and stability to their truth. History is indeed but a record of the completion of Prophecy.* A candid Historian can never be an Infidel. The study of the anatomy of man forced an ancient Philosopher to acknowledge a God; the study of the history of the world must make the pride of modern scepticism bow at the foot of the cross of Christ.†

To

* See Newton *on Prophecies*, Conclusion, p. 414, 415, vol. iii. 7th edit.

† I must be permitted to subjoin an anecdote, which will gratify and confirm every sincere Christian. An American gentleman, who fills an important office in the United States with credit to himself and advantage to his country, seeing at the opening of the Revelations: *Blessed is he that readeth, and they*

To a reflecting mind the present awful events, which involve the four quarters of the globe in their consequences, afford a subject of deep meditation. A partial observer will be struck with despair at those disastrous revolutions, which have plunged Europe into blood, and defaced the order of the moral world. He only sees the desolating tempest, which blasts the fairest works of nature: he discerns not the Providence, that directs the storm.

In a different light we are to view the present changes, which astonish mankind. The hand of God is filling up, by instruments of the most fearful execution, the great outline, which he had traced before by his Prophets and his Apostles.

Among

they that hear the words of this prophecy, determined to make the experiment. With an understanding fraught with the best stores of Universal History, which he had read without prejudice and without partiality, he attentively perused the great work of the Prophecy. From that exercise of his faculties, he confesses that he has derived the most solid satisfaction, and that promised *blessedness*, which a firm belief in the power and wisdom, and an humble trust in the goodness and mercy, of God, can alone bestow.

Among the Prophecies, which must have excited your attention, are those, which relate to the present state of Rome. If, with all Protestant Commentators, we understand the Roman Pontiff to be represented under the figurative emblems of Daniel,* and the Author of the Revelations,† and by the still clearer description of St. Paul,‡ we must be struck with the completion of the prophecy. Daniel§ and St. John|| mention the period of 1260 years from the establishment to the extinction, of that govern-

* Daniel. c. vii. xi. See the notes to Wintle's *Daniel*, a work of great erudition, judgment, and piety.

† Revelations xiii. xvii. xviii. See Newton *on the Prophecies*, vol. iii.

‡ II. Thessalonians, c. ii. See Macknight's Notes on that chapter. v. 3—12.

I. Tim. c. iv.

§ Daniel vii, v. 25. xii, 7.

|| Rev. xi, 2, 3.—xii, 6, 14.—xiii, 5. Newton *on the Prophecies*, Diff. xxvi. p. 375, 376.

government. In the year 538, the empire of the Goths was abolished in Rome, and from that time the Pontifical power advanced with rapid strides, until it became, by its influence and its authority, the most extensive dominion in Europe. If this epoch be admitted, the period mentioned by the Prophets fixes the destruction of the Pontifical authority to the present year, in which the Pope has been forced to fly from Rome by the arms of France.*

How

* In venturing to propose this calculation, I cannot but feel that I am entering on a subject of difficulty and of delicacy. I should add *presumption*, were I not conscious that my intentions are, as far as my weak, but earnest endeavours will permit, to assert the honor, and to maintain the infallibility, of that Great Power, who inspired the Holy Prophets, and who *will establish his word*. I leave the reader to form his own opinion after a candid perusal of the Prophetical writings. I am far from obtruding my own interpretation on the mind of others; but I must declare my firm belief that all the Prophecies will be accomplished: *Heaven and Earth shall pass away, but the words of God shall not pass away.*

In the year 538 the Goths were driven from Rome, and and at that time the aspiring Vigilius, by his secret intrigues with the artful Theodora, was promoted to the Pontifical
dignity,

How far the destroying Monster of the French Republic

dignity, which he purchased with 200 pounds of gold: an unequivocal proof of the character of a *man of sin*.

During the Pontificate of Vigilius, the pretensions of the successors of St. Peter to a general superiority began to be openly asserted, and shortly after their supremacy was publicly acknowledged. It was at this time that the Pope assumed the title of Vicegerent of Jesus Christ. Now too celibacy was more generally enjoined. The use of Holy Water was first publicly recommended by Vigilius in 538. At this time copies of the celebrated picture, discovered and preserved at Edessa, were multiplied in Greece and Italy. The worship of images now became general, and confirmed the Jews in their opposition to a system, which so directly contradicted one of the commandments given by the Almighty to their ancestors.

Belisarius treated Vigilius with submissive veneration in the midst of his triumphs. Even the prodigality of Justinian was made instrumental to the extension of Papal influence. The most magnificent buildings were erected to perpetuate the veneration paid to modern saints, and to give splendor to the pompous ceremonies of Paganism, now introduced instead of the pure simplicity of the worship of Christ.

When the Goths had, a few years after, invaded the Roman territories, Pope Vigilius employed his mighty interpo-

Republic, like Alaric, and the other savage
con-

sition to obtain a powerful army from the Emperor of the East. Totila, king of the Goths, was slain, and his forces defeated and dispersed. From this period, the increase of the power of the Popes experienced only temporary checks. Like the prodigious comet, which appeared about that time, whose body glowed in the East, and whose tail waved in the West, their authority began to embrace every part of Europe. During the contests in Italy between the Exarchs of Ravenna and the Kings of the Lombards, the Popes frequently interposed their decisive influence, and derived a considerable addition of weight from the divisions of their rivals; and in every change, arising from conquest or from negotiation, they made a new acquisition of strength and of territory.

If the reader is desirous of obtaining more particular and corroborating facts, let him consult Mosheim, and other writers of the Ecclesiastical History of the sixth century; or let him peruse an elegant and satisfactory compendium, Dr. Gregory's *History of the Christian Church*.

It must not be objected that Vigilius suffered a temporary exile by the order of Justinian. The Pontiffs of the tenth century were often deposed, and sometimes murdered, by the Emperors of Germany. Even Gregory VII. who assumed the title of spiritual and temporal sovereign of the earth, arbiter and judge in all ecclesiastical and civil affairs,
and

conquerors, who were employed as the scourge
of

and dispenser of dignities and kingdoms, was forced to fly from Rome, and died in banishment. Indeed it was not till the beginning of the *sixteenth* century that the temporal power of the Popes was absolutely confirmed. But it soon received a severe mortification, when Clement VII. who placed himself at the head of the Holy League against Charles V. was besieged six months in the castle of St. Angelo, and only saved his capital from destruction by submitting to the humiliating terms of his enemy; and soon after saw one of his vassal kingdoms torn from his grasp by one of the instruments in the hand of Providence to effect a great and happy revolution in this country.

Bishop Newton qualifies his conjecture that the maturity and reign of the Popes cannot be fixed sooner or later than the beginning of the eighth century, by observing that we must see the conclusion, before we can precisely ascertain the beginning, of this period. If we have now witnessed the fall of the Pope's temporal dominion, it cannot be an unprofitable task to endeavour to trace its origin. It is a satisfactory consideration that, in the calculation of so long a period, expositors do not materially differ. If we consider the difficulties attending the establishment of a regular and minute chronology, the nature of the Hebrew language, the various significations of its particles, and the extreme conciseness of its style, the omission of connecting words and even of connecting ideas by the Oriental writers, the sublimity of their flights,

of divine vengeance to punish the Romans, may
be

flights, and the boldness of their figures, we shall be struck with the near resemblance of the conclusions of our ablest commentators.

On the expulsion of the Pope from Rome, the attention of many contemplative persons was turned to the prophecies relating to that power. From an ingenious friend, to whom I communicated my ideas on that subject, and who had received an ample confirmation of his faith from the study of the prophetic writings, I was favored with the following interesting observations :

“ *I heard, says Daniel (viii, 13), one saint speaking, &c. The question and answer in this passage clearly relate to the events foretold in the context. If we attend to the explanation given by the Angel, we may fairly put the question thus : How long shall the vision continue, the daily sacrifice (the pure Christian worship) being abolished, and the church, on account of transgression, being made desolate (driven into the wilderness) calculating to the end of the time, times, and half time, during which the sanctuary and the host are given to be trodden under foot?—Until 2300 days : then shall the sanctuary be cleansed.* By whatever instruments of usurpation Antichrist may exercise his tyranny over the saints of the Most High, at the appointed time he shall come to an end. He will not be destroyed in a day : he rose by degrees, and by degrees he will be annihilated. *The judgment shall sit, and they*

be destined to fulfil the collateral prophecies
con-

they shall take away his dominion to consume it gradually, and to bring it to an end.

“ Though this power began to rise before, it is not considered as possessed of complete authority 'till the period, in which the Roman Empire was divided into ten kingdoms. *The mystery of iniquity doth already work, only he, who now restrains, will restrain, until he be taken out of the way* (II. Thess. ii, 7.). This *restraint*, the Roman Imperial power, was succeeded by the *ten kingdoms, who received their power in one hour with the beast.*

“ The 2300 days may be considered as a point, from which all the leading events in the prophecies of Daniel and John may have their periods determined. The vision was seen (to follow the common chronology) 553 years B. C. If this be deducted from 2300 prophetic years of 360 days only, i. e. 2267 solar years, we shall be brought to A. D. 1714. *But blessed is he that waiteth and cometh to the 1335, i. e. 75 years longer, or to the year 1789, the beginning of the French Revolution, which is become the instrument of completing the prophecy.* The man of sin was to have his full power during 1260 prophetic years, i. e. 1242 solar years. Deduct his duration from 1714, and 472 is given for his beginning. Was the *restraint* then *taken out of the way*? In that year Rome was sacked, and four years after the last vestiges of Imperial dignity were destroyed.”

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concerning the fall of the Ottoman empire, and
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The difference between this interpretation and that, which with humble diffidence I have presented to the reader, is inconsiderable, and arises chiefly from the computation in solar, instead of prophetic years. The latter has since been supported by a flattering coincidence in a pamphlet on the *Signs of the Times* by Edward King, esq. a gentleman (in the words of an interesting writer, whom I shall soon have occasion to mention) “of extensive erudition and ingenuity, and of accurate biblical knowledge.” He too has traced the rise of the Papal power to the year 538. Though they will not perhaps concur with him in all his explanations, yet much of his book deserves the serious consideration of all, who wish to read and hear the words of prophecy.

These are awful subjects of contemplation. *Blessed are we, if we read them with humility and devotion; with a proper sense of the infinite power of the great Creator! If we reverentially admire the depth of the riches both of the wisdom and knowledge of God, we shall cherish the hope that, however unsearchable may be his judgments and his ways past finding out, all things will finally work together for good to those that love him.—Then praise our God, all you his servants, and you that fear him, both small and great! until the glorious time arrives, when we shall hear the voice of a great multitude, and the voice of many waters, and of mighty thunderings, saying: Hallelujah! for the Lord God omnipotent reigneth.*

the restoration of the Jews, a short time will perhaps determine: *for all these things must come to pass.**

But the end is not yet. From this state of confusion the same Prophets assure us that order will arise. The beautiful fabric of "the Heavens and Earth rose out of Chaos". In vain the Republicans and Infidels of France persecute, and endeavour to extirpate, Christianity. On an everlasting rock is built the Church of Christ, and the gates of Hell shall not prevail against it. Every power, however formidable, however successful for a time, that opposes the Religion of Jesus, shall be annihilated. *For Christ must reign, till he hath put all enemies under his feet, until the earth*

* See Newton *on the Prophecies*, Diff. xxvi. It is not easy to read Ezekiel xxxviii, xxxix, and Daniel xi, without adverting to the important scenes, now passing before our eyes in the Mediterranean. Far be it from us presumptuously to fix the means or the dates of future events: we must leave them in the hands of that Great Power, who *in due time will manifest his word*, certain that every new accomplishment of his prophecies will give us new cause to admire his wisdom, and to praise his goodness.

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earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Since then, in spite of the present efforts to abolish Religion, Christianity must be extended over all the peopled earth, it follows next to inquire, if we may attempt to withdraw the veil, and search *the deep and secret things* of God, what nation is to be the glorious instrument of salvation to mankind? *Do not your hearts burn within you*, my fellow-citizens, at the hope that *You are that holy people unto the Lord your God; that the Lord hath chosen You to be a special people unto himself, above all people, that are on the face of the earth.* The former mercies of God showered on this favored country may animate us with an humble hope that *the Lord hath chosen England for himself*, and the British Isles *for his own possession.* In the darkest ages of our History, Religious principles were zealously cultivated by the Britons, and propagated to the neighbouring parts of the Continent:* and the Gospel appears to

* *Cæsar de Bello Gall.* vi, 13. Henny's *History of Great Britain*, Book I, c. ii, sect. 1.

to have been embraced in this country during the Apostolic age.* One of the earliest, and most strenuous opposers of the doctrines of the Roman Church was an Englishman:† and had not our ancestors *been endued with power from on high*, to become the bulwark of the Reformation, superstition would have continued to hold the nations in the heaviest chain of her oppression, until they had, by a supernatural effort, at the appointed time, *broken their bands asunder, and swept the haughty Babylon with the besom of destruction.*‡ And even now, when the citadel of Christi-

* Henry's *History*, Book I, c. ii, sect. 2.

† Dr. John Wickliff. *Ibid.* Book IV, c. ii, sect. 2.

‡ By those who know the sentiments, from which I have never deviated, it will not be believed that I mean to cast the slightest censure on the individuals who profess the Catholic Religion. Having received much of my education among them during the peaceful days of the French Monarchy, and in the decline of religious bigotry, I can impartially estimate their principles. Though I differed from their doctrines, I have admired their devotion, applauded their loyalty, and respected their prejudices. The uncharitable tenets, which

Christianity itself is attacked on all sides by the arms of infidelity, let us trust that we shall be left to stand in the breach, to raise up its ruins, and to build it as in the days of old,—that the power, the glory and mightiness of the kingdom of Christ may be known unto all men.

You

they held respecting heretics during the times of Papal tyranny, have been abandoned with indignation. And the experience of the present times will force their bitterest opponents to confess, that his Majesty has not better subjects than the English Catholics.

An anonymous satirical writer, whose learning always commands respect, whose poetry is often intitled to approbation, and whose severity is sometimes just, has rigorously assailed the views and principles of the Catholic clergy, whom the generous sympathy of the English nation has fostered with the most laudable beneficence. The character, in which I have faintly, but faithfully, represented them on a former occasion (*Affize Sermons*, page 46, note) is so different from that, which he draws of them (*Pursuits of Literature*, page 194, &c. 7th edition) that I must call on the candor, on the liberality, on the justice of my countrymen to decide between us. That establishment, which he “ maintains should be immediately dispersed,” was formed by the benevolent policy of this country, not “ to authorize and patronize a College of Priests,

You will naturally anticipate the question which I shall now propose :—what is required of you, to become, *by the grace of God*, the instruments of extending his knowledge to all the world?—It is required of you to be armed with the *sword*, and with the *spirit* ; — 1. *to be ready*
to

as a body, in the heart of the kingdom," but to give the meritorious, though wretched, individuals the means of a more comfortable subsistence by a general consolidation of their little stock. They are removed from Winchester to Reading, and I am not afraid to make a solemn appeal to my fellow townsmen, whether they have observed " their insinuating and domineering spirit," and their disposition to " regard themselves as the original and rightful inheritors of our land."

Life is too short to be embittered by invective, or wasted in recrimination. I accuse not the Satirist of bad intentions, or of an uncharitable heart. To his own Master he must stand or fall ! But sure I am that *the Lord will avenge the poor, and maintain the cause of the helpless*. In extending the arm of succour to our suffering brethren, we are seconding the Father of mercies in the exercise of his noblest attribute : and if we wish that our country should be preserved from revolutionary horrors, let us remember *who hath said : Blessed are the merciful, for they shall obtain mercy !*

to defend your country against the enemy of your religion;—2. and to *press towards the mark, for the prize of that high calling of God in Christ Jesus.*

I. The love of our country is a principle sanctified by the first authority. When the Royal Psalmist *wishes prosperity* to Jerusalem, it is *for his brethren and companions' sake.* Our blessed Saviour burst forth into the most pathetic effusions of affectionate grief, when he adverted to the miseries, which awaited that devoted city. If this sentiment, closely inwoven into the frame of our nature, be so amiable even in an abstracted view, it surely acquires a tenfold interest from the consideration of the character of our enemy;—an enemy, whom no ties can bind, whom no conquests can satisfy.

Whatever difference of opinion might have existed on the origin of the war, all must be unanimous in estimating the present conduct of our foe. Whether we have done more than human policy demanded, this is not the place

to

to inquire. We have done our duty as men and Christians: we have offered a great price for the purchase of peace. The example of the neighbouring states affords sufficient proof that our enemies would not be satisfied even with our humiliation: they pant for our destruction; they avowedly wish *to bind our King in chains, and our nobles in links of iron*; to deprive the people not only of the fruits of their industry, but of the means of future subsistence; to strip this country of its arts, of its commerce, of its security; and to reduce the British empire even below the relative rank, which this Island singly holds in the map of Europe.

Not only your property, and the dearest interests of all who are dear to you, but your liberties are in danger. Every substance has its shadow, every jewel has its counterfeit. Then while you nobly assert that rational, that constitutional freedom, for which your fathers fought and bled, beware of exchanging it for the horrors, which the enemy would introduce among you under the specious name of a more perfect

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Whatever difference of opinion might have existed on the origin of the war, all must be unanimous in estimating the present conduct of our foe. Whether we have done more than human policy demanded, this is not the place
to

to inquire. We have done our duty as men and Christians: we have offered a great price for the purchase of peace. The example of the neighbouring states affords sufficient proof that our enemies would not be satisfied even with our humiliation: they pant for our destruction; they avowedly wish *to bind our King in chains, and our nobles in links of iron*; to deprive the people not only of the fruits of their industry, but of the means of future subsistence; to strip this country of its arts, of its commerce, of its security; and to reduce the British empire even below the relative rank, which this Island singly holds in the map of Europe.

Not only your property, and the dearest interests of all who are dear to you, but your liberties are in danger. Every substance has its shadow, every jewel has its counterfeit. Then while you nobly assert that rational, that constitutional freedom, for which your fathers fought and bled, beware of exchanging it for the horrors, which the enemy would introduce among you under the specious name of a more perfect

perfect liberty !* Beware of relapsing into those disasters, which the spirit of change in the last century brought upon this kingdom. Yet the effects of the fanaticism of those times were light and transient, when compared with those tremendous scenes of cruelty and desolation, which the system of our Republican foes would open in this country.

But a still higher interest, the sacred cause of Religion, calls loudly for our zeal in the service of our country. *Because of the house of the Lord*

our

* Accounts received from Holland mention that the rich are not the only sufferers in consequence of the French invasion ; the poor are subject to vexations of every kind. “ Laborers and fishermen are obliged to give up their beds in the middle of the night to the French Soldiers. Sometimes they have from ten to twenty quartered on each person, and these guests, wherever they come, always consider themselves as at home. The French not only make free with their provisions and beds, but rob them of every comfort in life, and do not even spare the virtue of their wives and daughters.” If the reader is not sufficiently shocked at this recital, let him read the *Relation of the conduct of the French in their irruption into Franconia in 1796.*

our God, I will seek to do thee good. In this respect the character of our foe demands the most serious consideration. The Romans were as persevering, and as successful, in their plans of warfare, as the French Republicans. But they respected the Religion of the conquered nations, and even placed their Divinities in the Pantheon. But our enemies began by abolishing the worship of their fathers, and the favorite basis of their influence is the destruction of the Religion of their neighbours, who have no comfort left in their captivity, but to *sit down and weep by the waters of Babylon*, while they *hang up the harp of adoration upon those baleful trees*, planted by the hand of rapine and murder, and watered by the tears of the unfortunate.

Then, to avoid this extremity of wretchedness, *in the name of God we will this day set up our banners.* As you regard the honor of your Maker, the glory of your Redeemer, the security and happiness of your country, you will strain every nerve in defence of your civil and religious interests. Engaged as you are in one

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common cause, subjects of the same King, members of the same community, exposed to the same dangers, and sharing the same privileges, let the general good be your individual care. Far better will it be for us to die once in the noblest contest, which can engage the heart of man, in defence of all that is precious to us, for the protection of our wives and children, for the honor of our holy Religion, than to suffer a thousand deaths in the sight of plunder without discrimination, of cruelty without a motive, and of "deeds without a name."

But the loyalty, the patriotism, the bravery of this association, reflected in the hearts and actions of all our countrymen, will not suffer me to wound your imagination with so distressing a picture. To the valiant band of your fellow citizens in Ireland, associated in the same glorious cause, we owe the preservation of our sister Island from the frantic efforts of a misguided multitude. All of you, of whatever parties, of whatever persuasions, are actuated by

by the same spirit.* Notwithstanding the variety of your religious and political principles, I am sure no confederacy exhibits a more determined resolution to oppose the enemy of all true Religion and of all virtuous principle. None can display a more sincere affection for the best of Kings, a more active loyalty to the crown, and a more steady support of the constitution. All ranks and degrees melt before the sacred fire of patriotism, and mingle in one common mass of exertion for the public good. The exalted personage, whose labors on this occasion add, if it were possible, a new wreath to the public gratitude, which crowns his services in the senate, is proud to call you all his fellow-foldiers and his friends. And if a new
motive

* Many candid persons have lamented the policy, which rejected offers of service from men of the first property, and of high military reputation, who forgot their opposition to the Minister of the day in their duty to their King, their country, and themselves. The universal cause of national defence has nothing to do with party politics. Infinite are the public as well as private benefits of a spirit of conciliation. Friendships are too often mortal; but enmities ought not to be rendered immortal.

motive were wanting to animate your zeal, sure the expiring flame of chivalry must rekindle in your breasts, when you behold the hand of female excellence thus gracefully presenting you with the badge of your valor and the symbol of your loyalty.

II. But while your arms are thus raised in defence of all that is valuable in society, *be you also ready to show your ardor in the service of your God. When the host goeth forth against your enemies, then keep you from every wicked thing. Forget not that you are enlisted to fight under the banner of Christ against the rulers of the darkness of this world, and against spiritual wickedness. Let it be your great object to become a holy nation unto the Lord your God, that the Lord may chuse you to be a peculiar people unto himself,—to make his way known upon earth, and his saving health among all nations.**

My

* Besides the Societies for the Propagation of the Gospel, a new *Missionary Society* has lately been established, with the benevolent design of communicating the doctrines and the hopes

My fellow-soldiers*, would you be brave?—
be religious! Would you *be exalted in due*
time?—humble yourselves before the mighty hand
of God! Would you be great indeed?—be
sensible

hopes of Christianity to the inhabitants of the Islands in the South Seas. After a voyage of more than 50,000 miles, the ship, which conveyed the Missionaries, returned to England on the 10th of July.

These zealous men express a grateful sense of the blessings, which they have experienced during the voyage, and of their kind reception in the Friendly Islands. They have made some progress in the pious work, in which they are engaged. They are translating the Gospel into the language of the Islands, and their preaching has already produced, in Otaheite, the abolition of some barbarous customs, and a surprising reformation of manners.

* Having publicly recommended, and privately proposed, the plan of a general Association, in the spring of 1797, I could not but take an active part in the execution of it, when the necessity of self-defence became universally apparent in 1798. Few circumstances can ever give me more satisfaction than I derived from the opportunity of uniting with my fellow-townsmen in learning the use of arms. All ranks and
professions

sensible of your unworthiness, and acknowledge that *without a Saviour you can do nothing!* Would you be clad in complete armour?—*Gird yourselves with truth, put on the breast-plate of righteousness:*

professions, actuated by the same spirit, flocked to the patriotic enrollment, and confidence was restored to the country.

Soon after, two *Resolutions* were issued by some of the Heads of the Church, evidently dictated by an affectionate regard to the relative situation of the clergy. Believing, after a comparison of *both* the Resolutions, that the principal object of their Lordships was to leave the subject to the discretion of the Clergy, who had applied to them for directions, I concluded that I should not be accused of a want of respect to those, whom it is no less my inclination, than my duty, to revere, if I still remained a member of the Association. With a proper deference, I imparted my sentiments on the occasion to the Bishops, with whom I have the honor of being connected by residence and by preference,—two Prelates, who in liberality, learning and goodness, are inferior to none on a bench, which has been surpassed in no period of our history in the great accomplishments of the mind, and in the amiable qualities of the heart. From the result it appeared that my conclusions were not improper; and the Commissions granted by his Majesty to several clergymen proved the perfect unanimity of our Rulers in Church and State.

righteousness : take the shield of faith, by which you shall be able to quench the fiery darts of the wicked : and take the helmet of Salvation, and the sword of the Spirit ! Would you wish your beloved King to reign as firmly in the veneration of his enemies, as he does in the heart of his people : would you wish to see your country restored to her former state of peace and prosperity ?——Act under the persuasion that there is no other name under Heaven given to men, by which your King and your Country can be saved, but that of Jesus Christ crucified. By faith in that adorable name, you will grow valiant in fight, you will escape the edge of the sword, you will subdue kingdoms, and turn to flight the armies of your enemies. Thus shall you be formidable indeed : thus shall the heart of your proud foe be softened, and give a lasting repose to the harassed world. Then shall the embattled hosts, that now frown with deadly defiance on each other, beat their swords into plowshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn

war

war any more:—then shall the inhabitants of the Earth join with the Angels of Heaven in proclaiming, Glory to God in the highest, on Earth Peace, Good-will towards men!

Now to the God of Glory, to the Prince of Peace, and to the Spirit of Love, be ascribed &c.

S P E E C H E S

ON THE

PRESENTATION of the COLORS.

Mrs. ADDINGTON's ADDRESS.

“ CAPTAIN NEWBERY,

“ **I**T is, Sir, with great satisfaction that I do myself the honor of presenting you with the Colors of the loyal and respectable Association, of which you have the command. May I be allowed to offer, at the same time, my best wishes for the prosperity of the Corps, and for the success of the cause in which they are engaged ?”

CAPTAIN NEWBERRY'S REPLY.

“ MADAM,

“ I cannot but feel impressed with the liveliest sense of gratitude, for the high and distinguished honor this day conferred on myself and the rest of the *READING ASSOCIATION*, in receiving our Colors from your hands. A day which will be for ever endeared by the gracious and condescending manner, in which you have been pleased to intrust these sacred Banners to our care.

“ Animated by a Character of such exalted worth, we feel ourselves called on to fulfil the important duty of guarding and revering these Standards, which we accept as a mark of patriotic munificence in the Donor,* as a proof of superior attainment in the Lady,† to whose generous labours we are indebted for the brilliancy of their appearance, and in warmest affection to yourself, Madam, as the kind and beneficent Protectress of every thing dear to us as Englishmen, as Men, and as Christians.”

CAP-

* Mrs. Gilbert.

† Mrs. Jessie.

*CAPTAIN NEWBERRY'S ADDRESS
to the ASSOCIATION.*

“ GENTLEMEN,

“ In an awful and momentous crisis, scarcely to be paralleled in history, when we are menaced by daring and inveterate foes, determined enemies to Liberty, Religion, Social Order, and Law, but successful in the subversion of almost every Government except our own, it has become the duty of every Friend to his King and Country, to oppose with energetic zeal the exertions of a nation so hostile, and the dissemination of principles so dangerous and destructive, to the well being of every civil society.

“ A congeniality of sentiment, conducive to the general interests of the community, has happily pervaded the kingdom at large.— In the noble display of loyalty, eminently conspicuous on so perilous an occasion, this neighbourhood has to boast an ample share: and you, my Fellow Townsmen, I am proud to say, have
joined

joined your honest endeavours to grace the pleasing scene.

“ In receiving these Banners, as marks of loyalty to your King and attachment to your Country, you will consider yourselves as the faithful guardians of public safety, and by joining hand and heart with the rest of your Countrymen in averting the lowering storm of anarchy and disorder, will, I trust, prove yourselves worthy of preserving an invaluable Constitution, the fairest and noblest structure of human wisdom.”

FINIS.



